ere peculiarity has here a space in which to grow. old world has not been permitted to draw night unto wherer misfortunes may be all us of low here, here, seeing head is soothed and the broken heart board a spd here it is when life wance away, we catice. On stat a privilege! to die, to die! God has given us a tome not only to live in, but that we may here rethe beloved parent breathes his last, And sechild is here tended by the same wat houl hand est essectived its pillow in childhood. Oh! what a both of merbing is there in that Oriental salutation, May you die smong your kladred !" We call our dres "the instructors of our children" But we are so less instructed by them. Jesus Christ took little office in his arms and blessed them; and said to Badisciples, "Except ye become as little children ye cutot see the Kingdom of God," Would you learn the simplicity of character? Look upon the open becree of your children, and learn that simplicity and pre virtue. Steal softly up to the corner of that nurary where your child is erecting out of his cobs or eips, the lofty church or the spisatid palace, or the panificent house; and mark the crimson that mantless a cheek on being found out; and learn that fine leaa of delicacy and modesty which you cannot learn sywhere else half so well. It is to be noticed, in gen-eal, that insidelity and misanthrophy are complained in se same heart. But a man seldom becomes an iufi lel ga misabilirope with a faithful wife and a funily of sizes around him. These lead us to see the glory of godness, and therefore to believe in the existence. God. God, when He made the world designed to edmen together in families. This is the only manwhich you can throw the species together withstendangering their virtue.

The year rolls round; and it is fit that the family sold meet together to recount their m mifold blessings. Charges not a few may occur in a tw-lve-muntil. metion and God's bounty. Are your parents still ared to protect you? Count it a nie-sing! It bemerson to love and to minister to those who early redand ministered to you. Remember that however tel or rich you may be before the world as man and smen, to your own parents, you are nothing but o'tilnen. Have your children been spored to you? It is senderful, when we consider how thick are the laners which surround them.

It was a beautiful custom among the ancients to ow the wall of the sacrifices behind the altar, as a sign d pledge that every bitterness should be cast away presching the House of God to day, let every bliter of the Dome tie sacrifice.

let perhaps it may be that sadners is upon some heart exent bereavement. Some seat at your table may vicent. You will be thankful that religion has taught m her many mercies may be mindled with nereaveent. Whey night comes, the different mem sers of he family go to their separate apartments to sleep. the meraing light unites them again. Waking or seeping, they are one household still. So are our famof separations for a season. And though we sleep for a time in the chambers of the temb, ye: the band is not roken; and soon the morning shall come, when you shall meet face to free. Tois is one of the grablesings that religion can confer upon the Christian, haltog thoughts of iramortality. The Christian learns that beyond this narrow i thmus of death there is an ever present fellowship to be perperunted in endloss har-We meet around our father's table at the youly sacrifice, and then plunge anew into tife's danand cares. But hereafter we shall meet in our Faher's house in Heaven, with welcomes and rejoleing that shall never coase. And ah! should we not be such at today, with such promises giding the skies, and such a hope shiming upon our path?

By Rev. Dr. Raphall.

AT THE GLEENE-ST. JEWISH SYNAGOGUE. "It is good to give thanks unto the Lord, to sing praise unto thy name, O most High!"

Prelimit gave vent to the leading that hilled his breast, as he chausted his beauteous 92! Prelim Such are the words with which I open my discourse to you, my lends, on this solemn and happy day, when, with our Jow-citizens of every denomination and lineage, we, a the meient race of Abraham, we, the tim homored reardians of God's Holy Word, assemble to give thanks and praise unto Him who is "good and doeth good unto all." Yes, from Maine unto Texas, from the shores of the Atlantic unto those of the Pacific twenty millions of freemen, twenty millions of the most enghtened, the most happy of His intellectual crestures, opear before their God to offer to Hen that worship lich is due to Him alone, and those thanks which are be only return which the creature can make to his restor. It is a solemn, an instructive sight, it is a rest, a glorious lesson, this triumph of religion, this be will offering of devotion, which this day units in descred purpose, men whose opinions, pur uits and beings, at all other i-sues and on almo-teve y other-abset, so greatly differ. Even In this new country, so presizently the scat of practical sound son e-ev in in this nather-hive of industry in which them at intense physialand mental activity seeks and finds incoment occu-Mon; even here, where men entertain and carry of the highest approximation of the dignity of human sture, so that no man will acknowledge an earthfor, or in any wise abate his equality betre God and the law-even here, the bu y hum of laber is bushed, enterprise rests on her enger exceer at to voice of religion, the neck that never bowed to mortal man is beat in humble adoration, while the aighout the land all the inhabitants thereof unite in one vast forus of grantude and love, as in the words of our brid they exclaim "Give thanks unto the Lord for be is good! his morey endureth forever." And while they all unite-while they almost realize before our eyes the fervent prayer of Rosh Hashana, "May they all arm one band to do Thy will with an upright heart," ve, the witnesses of God's unity, do not keep back or said aloof. We know that most of our fellow-citiens, of various denominations, hold articles of fai h which we do not join; that in their devotions they we words we may not utter; but we also know that bey believe in the God of Abraham even as we do. ed that their prayers and their thanks like our own, residuesed to the Lord the most high God, Creator Heaven and of earth : may more, we admit that differences between them and us are important; but Piknow that these differences relate to speculative not moral truths, to matters of opinion, not to rules onduct, and that therefore the points on which wa Rein our duties are far more numerous than those which we disagree in our opinions. And this is Senatural, for their religious system stands to ours the relation of a child to its parent. One of their tachers has compared Judaism to an olive tree; and to comparison is just, because like the perennial olive the Judaism is an evergreen. The storms of forty aries have assailed, but not overthrown, or even akened its stem; the snow of houry eld blanches its bwn, but at its heart the sap is strong and fresh and while it roots are firmly fixed, planted on the th of ages. From its stem a supply has aprung h, that has grown and flourished till it overshadows ocient tree; wild olive branches have been grafted it they have been fed, purified and enabled by the its of the old stem, but still it is like the parent I that bears the sapling with its offshoots; and still Creator whom we adore they worsnip, the Bible the we revere they believe in the ten command to that are read in our synagogues are repeated in churches and chapels. For, as the olive loaf, eked off by the dove, became a sign of partion and e protecting planks of Noah's ark, even so the test truths of Religion—those fruits off the ctive ed Judsian hold out the assurance of partion and Presperity to all menkind. And whom they set to day, thereon to give thanks to their Father and Feber who is in Housen for the manifold blossings to he rouchsafed unto them and unto us, as on of this highly favored land, we who share ings rejoice with them and delight to join been in thanksgiving. For it is good to give ke unto the Lord, to sing praise unto thy name O

If friends, when we this day assemble to do that the Pealmist diclares, and we feel, to be good, it merely for the mercies extended unto us during If yeer, that we give thanks unto the Lord! for that during the last year the earth has to fruit, the flocks and bords their increase; toll of the husbandman, the injustry of the the enterprize of the trader have fourished; e postilence which ravaged great part of the

our dwellings; that no strife, foreign or domestic, has disturted our peace, and that our prosperity as a nation his, during the last year, wrung tears from no eye, nor cost the life-blood of any human being! For all these we are indeed bound to give thanks, and praise, and glery, and wor-hip unto our Supreme Benefactor. not for these alone. His mercies toward this the land of our birth, or home of our adoption, have not been limited to a year, or an age, or a century. The New-Englander has will abundant cause to thank the All-Merciful who permitted the Pilgrim fathers to take root and to flourish on Plymouth Rock and in the howling wilderness that surrounded. The Ponnsylvanian has equal cau e to thank Him for that He gaided the steps of Penn; the Virgidan, for that He vouch-afed to shield the life of Smith; the Marylander, for that He prospered the undertaking of Calvert: all emigrants or condents of an emigrant-and who is there in these United States that is not one or the other-for that He in his mercy permitted them or their fathers to reach these bury shores, and so exchange the throldom and mivery of the old world for the freedom and prosperity of the new. But far back, as each and all of these have cause to carry their gratitude, none of them all can carry back his thanks so far as we have coure tode; to none of them was it made so clearly manife t "that in his wrath He For the self-ame your that witremembered mercy. nessed the exputsion of our race from Spata (the land in which, since their dispersion, the Jows had most flourheled) by Ferdinand and Labella, likewise winnessed the di-covery of America by Columbus, the servant of these ruthless persecutors. And thus at the very time we were driven from one home another was opened unto us here. It is true for nearly two centuries after its discovery the new world offered no A-ylum to the persecuted. On the contoury I the first discoverers conducted themselves more like fiends than like hu nan beings. The worst vices that degrade human nature, avarice, cruelty, bet, boldly reared their unblashing fronts. Tyranny and fanaticism-as if their sway in the old world was not sufficiently wide nor their visitins numerous enough-with eager rapacity seized on the richest portions of the newly discovered continent. Mil-Bons of burnan beings peri-hed in their rade grasp ; and America from Mexico to Patagonia became one vast sizing ter house, in which the many wept and ground and to led and died, for the indulgence of the few. But menkind is not destined to remain for ever the victim of error and injustice. In the physical as in the moral world, in resigion as in politics, the triumph of truth and virtue though slow is sure—the downfull of vice and of fraud though long delayed is not the less cer-tain. The power that perpetrated all those horrors of which I have been speaking—that power once the most formidable in the world, has fallen never more to rise, destroyed beyond the hope of recovery, by its own guilt. Of all its colonies and conquests on the Continext of the New World, it retains not one. The few islands which are yet compelled to yield unwilling obedience to its away long and hope for the day that shall see them freed. Whilst civil war, and ignorance, and povery, and crime, and misgovernment of the Mather Country, proclaim to the Old World, "That God judyeth even on earth." Yes, God judgeth! to exalt the lowly not less than to humble the proud! From he pride, and grandeur, and crimes, and full of the cruel and fenetical conquerors of Mexico and Peru, let us turn to the humble, the poor but God-fearing and successful settlers of these United States. When they landed on these shores, they had passed through the school of suffering and persecution, and had learned to put their trust in Him who is alone mighty to save. In that trust they braved the terrors of the ocean and the perils of the wilderness. Theirs was a long and fearful struggle, but eventually, as ever, mind trium shed over matter. The wilderness yielded before their industry; its inmates, fierce boutes and fiercer mon, had to recede before their civilization. And though at first the stern zeel engendered by persecution, bore its better but natural fruits, and they who had been sufferers. in their turn inflicted suffering on others, though even for a short time the fury of fanaticism alike possessed the people and their teachers, and urged them on to

"Which men in coming days shall hail,
As poet's dreadful dream or tragic tale."
Yet their frenzy was of brief duration. A generation of zealets was succeeded by one composed of men, pices but enlightened; tenucious of their own rights, but equally determined to respect the rights of others. Early in the la t century already the North American Colonies were recognised as the asylum of the oppressed from every part of the Old World. Here Ron and Protestant, Churchman and Discover, Jew and Gentile, could meet in smity, and work together in bretherly love. The untiqueted fanaticism, the rancoreus zeal, the pride and prejudice which has so long kept them assunder, were all "in the deep besom of the ocean buried." In a New World new feelings errung up in their breasts, new ideas enlightened their minds; that primeval truth which the Prophet of the Land had preached 2000 years sen but which smillet the corruptions of the old world, king-craft and priestcraft had so long perverted and conce ded: "Have we net all one Father? has not one God created us?" egan to make its force felt and acknowledged, alike by their reason and their conscience, and the result was eeds m, civil and religious, equality of rights, brotherly love and general happiness. And when, in the failne of time the North American Colonies had out-grown the leading-strings in which the pride and rapacity of the mother country sought forever to keep them, when in the consciousness of justice they proclaimed their independence, the protection of Heaven was visibly and most signally manifest thoughout a contest in which all the best interests of humanity were at stake, until right overcame might, and the proulest and most powerful monarchy of Europe with Irew om a war, the only one for upwards of a century, in which she had been folled. From that happy day until the present one, the history of this country records an uninterrupted succession of prosperity unequalled in the annule of mankind. It is true, war and its horrors did again visit some portions of the land; it is true that in the eagerness of mammon-worship, individual prosperity has more than once been wrecked, and that n extent which even threatened to affect the general welfare. But by the blessing of God, the onward pro grees of this, the only real commonwealth now on earth has never been checked; so that though the ordinary period of one man's life has barely elapsed since the Chited States proclaimed their independence, they already take rank with the proudest, and rival the mishiest Powers of the carth. And amid all this progressive presperity, amid the seductions of boundless wealth, and power unlimited, the c United States as a perion have never swerved from the great and sacred principles which in the season of trial, of adversity and of need, they chose for their guidance and proclaimed to the world. These principles have rendered the United States the paradise and stronghold of freedom. the great asylum of the world, where there is room for all, and the right to worship God according to the sol dictates of every man's reason and convections. And the principles which have wrought all this are justice, actioned by the blessings of religion, upheld by the strong arm of freedom, guided by the early training of ound education, and attended by the noblest emotions of our pature, hospitality, benevolence, love of truth and purity of domestic affections. To these, under Previdence, the is indebted, for her material greatness. Veraly, it is good to give thanks unto the Lord, to sing

praise, unto thy name, O Most High! Amid all blessings and and the constant flow of na tional progress during the last year, it has not been exempt from those solemn visitations which teach us that turrew and suffering are the inevitable lot of humanity even in its most prosperous condition. Calamitous secidents, caused by reckless capidity or culpable negligence, have been of frequent occurrence and attended with great less of life. In the South, in the West, and even in portions of our own State, the victims of fell disease have not been few, while in the North the angry notes of national contention threatened to interrupt our friendly relations with our nearest neighbors. Bat more etriking, more deeply feit, more impressive is the lose the constry has sustained in two of her sons, foremest emong her wisest and best, Henry Clay and Danicl Webster. Both were gifted with talents of the highest order, with eloquence at onle persussive and commanding, with knowledge so vast and varied as to b simest universal. Both combined the heart of the patriot with the mind of the statesman, while their shilitice and experience entitled them

"Th' applance of list'ning Senates to command, And read their history in a nation's eyes." Fellow-laborers, but not rivals, their friendly, noble emulation was, who should best serve his country; who should most realously promote her welfare and uphold her constitution. United in life they were not long

reparated by death. The one soon followed the other to the grave : each in the fullness of years and of fame, with every wish sprisfied save one, with every sim of their legitimate ambition attained except the accorning one. And this last, highest honor was dealed to them not because either of them was in any wile unworthy, or had forfeited the confidence of the people; but because even the most righly gif ed favorites of fortune are still doomed to re the over some ford hope disappointed, some lefty aspiration overthrown. Peace be with their ashes! Each of them quitted life with resigned submission to the will of their maker, for both were plaus men, who felt and believed that lasting fellcity is not of earth but of He-ven. Tacir names are inscribed in imperishable characters on some of the brightest pages of their country's annels; while their memory is an brined in the hearts of their Allow-citizens, may their virtues and telents survive in future generations. But though the past year his not been exempt from trials, yet when we reflect on the present concition and future prospects of our country we shall find that whatseever conduces to individual happiness, and convenuently to national prosperity, is more fully and abundantly within the reach of every individual, than in any other country on the face of the earth For what is it that individual happiness requires? The blessings of reli, is n ? Here consciouse is free. The advantages of mental cultivation ? Here education is the birthright of the masses. Equal rights ? Here no citi zen arrogates unto himself any superiority over his fellow chizen. Purity of domestic life? Turoughout our country simplicity of measures and purity of manners prevail to a much greater degree than in any other country of the civilized world. Fall and free scope for the exertion of industry? Here every occupation carried on with diligence and honesty affords abundant remuner-What more does each man want to secure and complete his has piness? The grace of God to teach him how to make the best use of his gifts-the blassings God, with its co-commitants, a contented mini, and an humble thankful disposition; for it is good to give thanks unto the Lord, and to give praise unto thy name, O

By Rev. Dr. Wainwright. EPISCOPAL BISHOP OF NEW-YORK.

Rev. Dr. Wainwright chose as his text the third chapter ninth and tenth verses of the Book of

"Honor the Lord with thy substance, and with the fir fruits of all time increase. So shall thy barns be filled wit plenty, and thy preses shall burst out with new wine." The offering of the first fruits of the season was long

a custom amongst the Jows, as it was also the custom, at the time of the ripening of wheat to offer up a sheaf at the temple, in honor of the goodness of Divine Providence, and when the wheat harvest was finished, two loaves of bread were made from the flour of the new wheat and offered up also.

At the gathering of the first fruits, vegetables, &c. each person contributed a portion for the purpose of being distributed to the poor and less fortunate. Well might it be so with the Jew . Honor the first fruits, so shall thy garners be filled. If our worldly rewards a not us bountiful as those of the Jows, we are rewarded in a spiritual point. On this day we are assembled to thank the Lord for his mercies and bounties bustowed upon us, both spiritually and worldly. This is a day appeinted by most of our States as a day of thank giv-ing. It is also appointed by our church, as a day of offering and prayer, for the first frults, consequently, for the topic of this day, I have selected the words set

It is not expected that we could add to the happiness of the Lord by outward a location, but a good effect may be produced with those on earth. God is not changed by all the ader tion offered unto him; yet He has declared "That all that honor me, I will nonor" The nature of the honor required is two fold, being inner or spiritual, and outward homage; our worldly nets should not be neglected; they should abound in public thank-givings, and in distributing of a portion of our first fruit- to the less fortunate With the Jews it was different; they were an agricultural people, and therefore were required to contribute a liberal portion of their increme. The same sacrifices are not descended of us, yet we are responsible to the Lord for the worldly possessions placed in our hands. It is a st our duty to give our substance to maintain coully coremonies; but cught we not to give a portion of our sustainance for the maintenance of Christi uity? I fear there are too many among us, possessing this world's goods, who do not give a portion of their increase to the indutetenance of the Lord's K n dom. "It is more blessed to give than receive." To honor the Lord with public thank-giving is the purpose for which we have assembled to-day.

Our country has been wonderfully blessed the past season; our frusts have been gutbered in, our harvests stored, and our barns filled with plenty. Our own City is most fortunately situated being the centre point, and repesitory of all these Counties. We have also escaped all se offence, and our country has been from from war showing that the Lord has been oresent with us; therefore let us honor the Lord with our first fruits, by relieving the destirate, the sick and hungry who about n our midst; by so doing your barns may not be more alundantly filled, but your reward will be hid up in Heaven. The speaker concluded his remarks, by as ing their sid, to assist in the maintenance of the aged Ministers who have been fathful servants of the Land through life, many of whom are now left in absolute want; but at the same time he would besee h them to consider the sick and destitute everywhere, as objects of their care, among whom they should distribute of their abundance, thus making glad the sorrowful heart and securing the blessing of him that was ready to

By Rev. Dr. Cone. OF THE PIRST BAPTIST CHURCH: ESCOME-ST.

Dr. Cone selected for his text the last verse of the 136th Pealm, the Thanksgiving Pealm of David: "O, give thanks unto the God of Heaven; for his mercy

This Psalm, said the speaker, is called in the heading an exhortation to give thanks to God for particular mer-cies. It was one of those Psalms not only composed by David while under the induence of the Holy Spirit, but it was arranged by him for public worship on those ocsion of thanks. It was a P alm of National Thanks giving; and it appears peculiarly appropriate for us at this time. We meet here to-day by the recommendation of the Executive of this State; but twenty-one other States and the District of Columbia have united with us, and set apart this day as a day of thank-giving and praise to the God of Abraham, the God of Issac, and

the God of Jacob. It will scarcely answer to compare our own appear shee to-day with our bule church and small congregation to the occasion when this Psalm was sung, for the gethering was then almost as large as the con-regations he churches in all the States of the Union put together. O, think of the palmy days of David, when all the Israelites corried up the Ark to Mount Zuon and placed it there in his Tabernacie, and then David arranging all the priests together according to their order, all the musicions playing wind instruments to gether, end all the string instruments, and the performers being taught the various parts they were to peform on this occasion, and the 136th Psalm was the song of the day. It is a recitative pealm. It is a pealm of responses. It is sometimes called the Psalm of Charasecs. Some may be ready to say that there is some strange monetony about it, some strange repetition about it No, my hearers, it is one of the beauties of the Hebrew The chief musician having arranged all his forces within and without as well as in all the avenues leading to the Tabernacle and round about the hills of Zion, this Psalm was song by twenty five thousand and sometimes fifty thousand worshippers there gathered together to praise the Jehovah. The Pasin commences. and the mighty volume of music is sent forth, "O give thanks unto the Lord, for he is good," when the vast muititude on all the neighboring bills, in the squares and etreets of Jerusalem responded, "for his mercy endureth." As you proceed through the Peal n you will find that every verse contains some attribute to Jeborsh, which is set forth in song. Let me read a few verses and you will see that there is no tautology, no rejet tion; every verse from the first to the close is a new expression of praise to Jehovan. O, think how touching it must have been to hear the musicians, and the responses of the people. "O, give thanks unto the God of Gods ; for his mercy en lureth forever. To Him that by wisdom made the housens; for his mercy endureth forever." Mey the Lord give us a feeling of

thankichness while we take into consideration the meening which these verses suggest. The speaker then proceeded to compare our land

with that occupied by the Israelites. They were confixed as it were to a territory of 160 miles by from 40 to 76-not as many square miles as are contained in little Frete of New-Jersey. Such was that land for which they returned their thanksgiving and proise, while curs, instead of being the home of two millions only, could receive 500,000,000 without being crowded We speak of the brackies rendering thanks for the blessings conferred upon them, and they were consulered God's chosen people, but their favors were nothing when compared with the blessing which God has conferred upon us. We enjoy civil and religious freecom, as no other people have ever done. worship God as we choose, having none to make us straid. Fuch another land of happiness, freedom and plenty we have never seen or read of since the world cutled with human beings; and, my hearers, ro morpher that the more wonderful our position the more cur responsibility-the more are we called upon to letour light shine upon us. Our forefathers were driven sway from the land of opprassion during weather of the ulmost severity, and cast upon barron reals and among hostile heathers, but did not God to member them in their low estate—for his mercy endureth forever. The pilgrims fied hither from the land of persecution, but they were not perfect-they had not abundance all their feelings of bigotry and superscition; and soon they were found exercising toward others that persecution from which they had themselves fied; but the principles which they disseminated finally led to religious freedom; and through that great principle which they brought to this land we are new enabled to worship God according to the distates of our own consciences. How different it would have been had this country been settled by the Chinese; or had the Catholic hierarchy Leon established here, or mry porth wine form of religion, even Lutherism, it is difficult to my what the result would have been, but through the blossings of God we have secured civil and religious freedom, as Regers Williams exclaimed, "Freedom! Freedom to worship God. Therefore let us rive thanks to the God of Heaven, for his morey

encureth forever." twenty millions, and before the class of the present certary from eighty to one hundred millions will be spread all the way from here to California, and yet the country will be thinly settled. How wonderful is our position, therefore, shall we not by our exertionsby our prayers and by our influence, and eavor to extend the eprinciples of religious freedom? Could we have been such a nation as we are, had it not been for our el un hes, our scheels, and the education of our people. true if the people loved to read more of that class of books of a more I tendency it would be better; but as it is the people appreciate in e-privileges they enjoy, and its beneficial results are made manifest in the general intelligence that prevails, and the maintainaree of our institution of civil and religious freedoom.

The speaker then stated that he had recently received a long letter from a descon in Wiscon-in, who desired that select terel are may be cent out, or a misdoustry who could devote a portion of his time to giving instruction, urging as a reason that his sons and dinghters were growing up in ignorance, which idea he eculd not bear; that the country there is settled principally by Germans, who are indifferent to education, and that rather than remain there, under such circumstances, he would sell his farm and go where schools could be found.

This tells the whole story of American principles. He then sluded to the apprehension of danger expresend by some for the maintenance of the civil and religious fluidem we enjoy in consequence of the in ux of foreigners of every creed, but for himself he was under no uneasiness. It must be admitted that mistakes might be made by our civil and military tulers, and great mistakes had been made-but he believed they had done no harm, that they were arranged by an over-rubing Providence for some wise

one time was the center of the world, where all the the recognition of God. There is too strong a spirit of connerse was transacted and the arts and adences encouraged, was now lost eight of in these respects. He then inquired where are God's chosen people, now? and replied that they had abandoned their high position, are gethered, and how much there is of corruption and they turned their commerce with idolatry; their lave for motey was their damnation. Look at them now, said the speaker, and you will find them ever grasping after gold and silver and precious ston -- watch have breight down upon them the curse of G at; for money to the root of all evil. The speaker then warned his heavers against a similar last after wealth

In conclusion, he remarked that the Jews at their national festival made presents to the poor, that they esteemed it their duty on their annual thanksgiving day to send presents of food and raiment to their poor, and he then It there was none among his hearers who would have made any grea sacrifice, either by cou- Make a good me of money; n ' in extravagance, or nation a dress or other article or apparal for some poor sister connected with that society. He therefore hoped that there present would open their hearts and purses without sny ferther appeal on his part.

A collection was then made for the benefit of the peer of the church, after which the audionce was disnissed with a benediction.

By Rev. Dr. De Witt, OF THE REFORMED DUTCH COLLEGIATE CHURCH.

Religious services, appropriate to the day were conducted in the North Dutch Church, corner of William and Nassauets., by Rev. Dr. De Witt, who chese for the subject of his discourse the 12th, 13th, 14.h. 19th and 20th verses of the 147th Ponim:

"Insis the Lord, O Jerusalem; proise thy God, O Zion.
For his hath a resistance the bars of thy gates; He hath
blered thy children within tase. He match peace in thy
browns and nile h three with the linest of the wheat. He
slewich this word unto Jacob. His statutes and this judge
ments unto fared. He hath not dealt so with any action
and as for it's judgments, they have not known them. Praise

From the above text an interesting discourse was delivered, of which we give a sketch :

The import of these verses is in corre-pondence with the spirit of the Proclamation of the Chief Magistrate et this State, in re-pectful observance of which we are this day assembled to unite in Toanks to the Giver of all Good. Eminently pleasing is the contemple that as freemen of these United States we are assembled for divine worship, to make common thank-offerings and proper to the God of the Universe. It is right, proper and pleasant to meet thus as members of one civil compact, enjoying civil and religious liberty, to acknowledge the beauty of our pleasant places, to con-fees the goodness of God to us, and to be seech Our Father to continue unto us these blessings. Twentyone of the thirty-one States of this glorious Confederac are to-day united in this common thank-offering, and it is to be hoped that hereafter every State in this Union will be united in this observance. regarded as one meens of comenting together, and yet more firmly uniting this Confederacy, in one common heritage of blessings. A day of Thank-giving was a sprengly-marked peculiarity of the Pilgrims who first landed on our coast. But this practice of days of prayer and feeting, and days of thanksgiving and feasting, was first brought into this State from Holland by our successors; and we have now the records of the Procharacters of the old Dutch Governors for the observance of fast or of thanksgiving according to the circumstances of the day. And there is yet on record the besutiful prayer of the old Governors used on the epening of the Courts, that the counsels of God would prevail, and his mercy rest upon us. The blessings which we enjoy are corresponding with

the delineation of the text, and with our duty in conpection with the dangers to which we are expos Ir this connection the able divine referred to the estab-Nobment of our civil institutions, the national strength which this confederacy has acquired, the great extent of the population of the country, its immense resources, and its already extensive commercial influence—and to the general prosperity under the salutary institutions which give us both civil and religious liberty. He also glanced at the revolutionary struggle which resulted in our deliverance from political threidom. The tree thus planted has spread its strong branches far and wide, and we are gathering its fruits. He strengthens the bars of our gates in this way. The speaker proceeded to remark upon the regard in which the present century, with its advancement in light and knowledge and physical improvement, will be held in future ages. western part of our coasts exhibits the spenation sprung up, as it were, in a day. The castern coast grows slow, comparatively, during the two and half centuries which have elapsed since its first settlement. The growth of the nation, however, has been great, and now exceeds 22,000,000, which, in effect, bas

demonstrated the capacity of a people for solf government. We now behold this new world of activity and of arest resources, spreading westward toward the Rocky Mountains. In the roult of the war with Mexice we come into the powersion of California, with its vest mineral wealth and its great commercial advantages; and, under Republican and Protestant charge it has four bed and become already a great State. The speaker remarked upon the cative wealth and extended commercial advantages of California, and about he great impetus given by its acquisition to the commercial intercourse of our nation with the countries of western Asia. He commented upon the Mohammedani in of those countries, and remarked the course of light and civilization was westward in its course. It will reach the western coast of Asia, and overcome and mel; down the despetism which prevails. It came westward with our fethers, and westward it radiates. This country possesses a beacon light, if it is allowed to shine. It is not the violence of despotism, but the triumph of Christianity that will bring relief to the nations. It is so that

God has strengthened our Gates, "He maketh the Peace within our borders." That spirit which courts disturbance for its sake, is opposed to the Gospel and to society. There may be lands disped in the blood of a war, connected with necessity, and in which Truth and Religion are vindicaed, and only such are honorable laurels. If any of us have entertrined fears of wars, or commotions, those fears have given way to a confirmed and strong hand situalment to the institutions of our country. There is an altridem abroad which is to be avoided. A spirit of calm discussion should prevail on all questions. With reference to the Lieutions-it is pleasant to see the acquiescence of all in the success of the majority. When the popular will is announced, how quietly each bunds in submission. We have peace with the actions of Europe, notwithstanding there are spirits amongst us who would have be us in broils. But, Peace has provailed

Lock at the country in its varieties of soil and productions, and climate. During the year past there has een no distress, and in every part of the nation there Our peptition of two millions soon multiplied to has been prosperity. He has given us the finest of the wheat. Our ancestors were accustomed to have a day set apart of or the harvest in which they assembled in the Churches to tender thanks unto the Lord of the Hervest, who had pleased their labors. The observence of this day of Thanksgiving, on which we are assembled, takes the place of the one spoken of most approprietely. Surely it is a year of signal kindness. The Lord has clothed the year with plenty. It has also been a year of general health. Of the

three great coils, the Sword, the Piague and the Famine, the Parlmist preferred the affliction of Famine, He said, Let me fall under the hand of God, not of man. The effection of the Cholers in 1832 was referred to, and the return of the affliction three years since was also mentioned and commented upon. Send postilence or bridge over the land to blight and would gold repair their savages? We have reason to bless God that, during the year, he has kept back the positionee from us and saved us from the soliction. He hash not dealt so with any nation, and as for His Judgments, they have not known them. The speaker con ed at that to the Hu, nenots and Hollanders we are indebted for the germ of our liberties. England is principally indebted to the Buguenots for what there is of liberty in the Euglish Charter, and that is the pattern which we copied and improved. Look to the Southern nations of Ameries-with a sell and climate superior to ours, they were placed under that civil and religious subjection which checked their presperity. It was the Resormation principles and spirit which was the origin of civil and gious liberry in this country. We see in several of the eatlens of Europe a return from a partially succonful struggle for freedom, to a worse than their pravicus slavery. They need the light of the Bible to in-struct them, end that high will yet shine upon them.

Prospecity in a untion has a corrupting tendency un treed by an over-ruling Providence for some who less guarded most vigilantly. This fact is developed in the life ry of Rome and other nations of the Past, then proceeded to show how Palestine, which at Our nation is emissingered by the same evil. We need practical infidelity in our country, from which we may anticly ate denger. Jeffereen remarked that great cities were like great sores. In the city what muses there iniquity of every kind. We need a faithful application of the law to check these evils; and the combined energies of Christians and philanthropists. This is & Christian City and the Gospel must be carried to all cits evend all perts of the City. The success and pros-pects of the mission at the Five Points hows that none are beyond the reach of the Gospel; none are so de graded as not to be worthy of efforts for reformation. Rescue the viscious from their habits of intemporance, and establish them in pur uits of industry and they may be wholly reformed—they will at least be greatly benefited. The safety valve of society is beneficence. spendibrift action, but in doing good; in promiting the spiritual influence of the Church. We need the progress of Divine Truth in the conversion of sinners. Then the Church will become the beauty of the whole In conclusion the pre-cher intimated that there would be a collection taken up in behalf of the poor; and reminded them of their duty in the words-When thou makest a feast give a portion to those who are destinute. The sermon closed with the benc listing, after which a collection was taken up for the cause of churity, and the service closed with the singing of a Psalm.

By Rev. Dr. Bethune,

REFORMED DUTCH CHURCH ON THE HIGHTS, BROOKLYN. Rev. Dr. Bethune, of this congregation, deliver d a decourse yesterday morning from the 8th

"O, worship to the Lord the glory due to his name. Bring an offering and come into his Courts."

The reverend gentlem in commenced with an allusion to the dazzling brightness of the sea on a summer's morning under a clear sky, which he designated as a sight eminently sublime; yet all have enjoyed one more beautiful in beholding the green fields and the sparkling dew-dreps. The light that is shed by the luminary that governs the day is redected back; and not alone does he shed light, but from him goes forth the metive governing the earth and the stars. Even birds and creeping things are conscious of his care, who serves as a guide to man by day, and leaves him to enjoy the shades of night. He exults in his virtues, and all Nature gives him back his praise. The God of the universe has set him in the firmament as a visible means to show His glery; thus the glory of God is made manifest by the stupendous greatness of His outward works. So when we see the hand of God above us, we are witnesses of His glory, and when we give praise, we render back His glory-the highest honors we are

capable of returning to Him. Alluding to the recommendation of his Excellency the Governor, the preacher contended that the favors we as a people had been the recipients of during the past year, were not so slight but that we could de an hear to praise Him, the giver of all good gifts. We should render Him thanks, and the first act of our souls should be to acknowledge this goodness for the many blessings bestowed upon us. It is meet and profitable that a day be set apart to give unto the Lord that thank-giving which is His due. This homage should be personal, by each individual, family and commonweelth, to Him in whom we live and move, and have our being; hence the assemblage in this court this Direct homege is not all the praise should be given, but a promise of doing bester for the future: for as the sun casts his rays upon the earth, so beams the goodness of God upon us all. "Let your light o thine before men that they may see your good works."

In alluding to the freedom enjoyed by us as a nation, the speaker held that nowhere were Workingmen so well paid-tewhere was there such free access in the sequirement of knowledge-and nowhere else were the people in the enjoyments of such political privileges, all which blessings are the result of that compact framed by curfathers who, by the grace of God, framed the sacred instrument which holds us together in bonds of amity. Young as our National existence is, we have seen many able Governments pass through organic changes, and yet has the Constitution of the Union stood, unahered and unalterable, unchanged and unchangeable. We know not how to estimate the privileges we enjoy, either as individuals or as a nerion, and our preyers should be, that all men may be prosperous and happy as we are. These are high reasons to be thankiul for.

The past year has been one of eminent blessings; we were neither visited by war, postilence or famine, but have been in the enjoyment of peace, and dealth and successful trade. Every branch of industry has flour-terday by his companions in arms.

ished, and scarcely a household, where the paralyzing hand of disease has not entered, is full of bread. Therefore should we not for set to return thanks,

After referring to the quiet and pescenble result of the late election, and instituting comparisons between this and other Governments, the prescher concluded his discourse by urging a liberal contribution in aid of the poor

The contribution plates were then handed round, and, from appearances, a considerable sum was realized, after which, the services concluded with the usual exer

By Rev. Dr. Cutler. ST. ANN'S CHURCH, WASHINGTON-ST. BEOOKLYN, (EPISCOPALIAN.)

The usual morning services were held in St. Ann's Church-sermon by Rev. Dr. Curnen, the Pastor. The Speaker chose for the text the 30th verse of the 2d chapter of 1st Samuel:

"They that bener me, I will boner them."

The preacher said in substance: It is a remarkable feet that while other things may decay, the spirit of the founders of Nations, States and Empires, survives even to their remotest posterity-inducacing instinctively, their acts, and effecting their welfare. The spirit of a man is the great thing about him; yet men know not their own spirit. It reflects itself on minds, unsusceptibly in its range. Hence the great importance of a man or woman under tanding well the spirit of those to whem they entrust the education of their children, A child may full to learn the I arm or the G cak from the tend et, but will undoubtedly succeed in acquiring his spirit. Thus it was that the spirit of Roger Williams, two hundred years after his demise, influenced the State he founded; religiously, politically, socially. And so with a bad spirit. The ill omen attached to the Episcopel Church in there States was owing to the bad spirit evirces by its founders here-they being the off-scourings of the Church in England. The Infidal spirit too. exercised its in idious intuence in the spread of darkness at derror, just in proportion to its extent among there who contributed to our foundation as a nation. In God's government all was light and truth. Infidelity often centributed, indirectly to the advancement of Christianly, by the bideous contrast which it afforded. The happiness we enjoyed, and the numerous blessings we pessened, for which we have assembled to-day, to offer praise and thank-giving to the Almighty, is to be attributed to be spirit which animated its founders.

It might be difficult to answer the question: To where acts are we indebted for our greatness? But it is obvious that for our welfare we are indebted to the pure unflinching, uncompromising spirit of the Father of his country," the immortal Washington. The greatness of Washington lay in his combination of character. If we speak of him as a more soldier, he had, no doubt, a superior; is we speak of him as a mere politician be could be excelled; but if we speak of him es a patriothe his no equ 1. His life is a parable for imitation by all seed patricts; and will be venerated by posterity. Franklin, too, was an example worthy et imitation. His empire was Science, and has its votaries in all parts of the civilized world.

Another great spirit, whose career has created an imperi-hal te influence on the destinies of our country. has peried away. The willings of his griof stricken country for his irreparable less, are yet ringing in our ears. Cur country was peculiarly fortunate in the possession of so many culinent models for the guidance of its youth. The lie of the "Sage of Marshfield" was evidently one that must redound to the interests of our country and of religion. He was never known, eithough having abundant opportunities, to express deabt of a "want of evidence" for the belief of the Christian No: His first thought and his last was about God. Let not the puny opposer any aught of "a went of evidence," when the mighty mind, the unrivalled intellect of Daviel Webster could see none.

Mighty changes have t ken place in the world within the last few years. They were owing to the difusion of knowledge. Knowledge clways existed, but it was cerfined. It is now iree, and will spread light, life and liberality from pole to pole.

The divine here drew a picture of liberalty, showing the difference between real and files, and compared this, its second era, with that of its first,

Our institutions are founded on principle upon the maintenance of which depends our stability. Those principles are not neglected, they are instilled in our people, and we nurture them as we do our soil. We ought to be theaking. We are also great, the Speaker said in conclusion, in our elmost unlimited extent of country and in our resources, for the support in happiness of an almost unlimited population. For yet,

"Ur dug in deserts, lies the marble mine, Ur touched the ore that midst thy roofs shall shine, Ur burn the hards, but born they are to be Fair western wilds, which shall give life to thee."

CITY ITEMS.

AWUSEMENTS. STC., THIS DAY AND EVENING. on Thester-Fatricism and Pa venu; I 000 Milliners. dony Heater The Young Caspie; Grandmether's Pot et ark Thester-Patrician and Pa venu; White Horse of Pe Firston Theater—Fatricion and Pa venn; I 000 Milliners.
Bre dary Theater—The Young Chapter, Gradmidther's Pet, etc.
We has A Theater—Fatrician and Pa venn; White Horse of Peppere
Selbeb Garden—Martha; Anna th they Lucy of Lammermoor, etc.
Fatrician Number of Sea Tarte etc.
Fatrician Hartha; Reyna's Gallery of Christian Art.
Apollo Recome Martha; Gallery of Christian Art.
Apollo Recome Martin Fatrician I.
Apollo Recome Martin Peters of Charlins I.
Apollo Recome Martin No. 444 Recombing—Convert experience.
Gallery of Verseties, No. 330 Broadbay—Self glaying Pianoforte, etc.

The weather yesterday was very fine; the evering cloudy but pleasant, until 11 o'clock, when a celd northerly shower began, with the prospect of making a night of it.

The departures for the past two days per railroad and steamer have been by legions. A great majority of these Thank-giving travelers were bound Eastward, to the native land of the good old curtem and of their ancestors. Arrivals yesterday were correspondingly reduced in number.

THANKSGIVING .- The observance of this feetival vesterday was more nearly unanimous on the part of the people than ever before. Shops, stores, manufactories, offices, &c., were closed at an early hour, and all the business streets put on the aspects of the Sab bath. Pleasure-seekers and church-goers were abroad in unusual numbers, and stages and pews, cars and galleries, were everywhere filled. The subdued solemnity of the organ was drowned in the boisterous rattle of the drum, and the prayer-book and the powder-fack, the targum and the target jostled each other n the highways. But whatever the differences of opinion and practice as to the morning services, there was wenderful unanimity in the afternoon when signal was given to charge the groaning dinner-tablescharge as scientific as that of Marshal Ney, and even n ore victorious than his best effort. The people everywhere seemed given up to enjoyment, and so far as we are swere, nothing serious of magnitude occurred to cloud the memory of the hour. There were a lew of New York's peculiarly shandoned young men whose inpiration is drawn entirely from the rum-cask, who make themselves, as usual, very noisy, profane, vulgar, shurive and dangerous; but fortunately for good order, they were too few to create the trouble at which they a med. They will despise themselves to-day. Aside from these alight drawbacks, the day was enjoyed with pleasure and profit by the people of the metropolis.

EVACUATION DAY .- It is not many years since the 25th November was one of the most generally cherived of holidays in this City; there were great parides of troops, firing of guns, bell-ringing, and all signs and tokens of joy, in remembrance of the final deperture of the British troops in 1783. Yesterday, we believe, the Old Veterans of 1812 were alone in the glory, as the celebrators of the anniversary. In accordance with their usual custom they fired a calute at the Pattery, marched to the appointed Church, (Rev. Dr. Hawker't) heard a sermon prepared for the returned to their head-querters, dined and dispersed.

The subject of Mr. Thackeray's third lecture, which will be given this evening, is " Steele and the Times of Queen Anne." It was erroneously adver-tised yesterday the "State of the Times of Queen

IF Madame Sontag gives on Saturday, (tomorrow) at Memopolitan Hall, a dress rehearsal of her grand Concert which takes place on Monday evening. On this occasion the clergy are invited to be present, the Harmonic Society, of church choirs and professicual singers.

Anornes Gose .- John Hepburn, principal melcian of the New York Volunteers, was